

THE LATTER-DAY SAINTS' MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,
IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 10.

FEBRUARY, 1842.

VOL. II.

CONTENTS:

An Epistle of the Twelve	145	Editorial Remarks	155
Progress of the Work in America.....	149	Errors of the Priesthood Corrected	157
Advice to Emigrants	150	Letter from A. Gardner, late Mormonite	
The Glasgow Conference	152	Elder.....	158
Emigration	153	Poetry	160
Notice to Agents and Patrons	155	War in India and China.....	160

AN EPISTLE OF THE TWELVE, TO THE

*Saints scattered abroad in England,
Scotland, Ireland, Wales, the Isle of
Man, and the Eastern Continent,*
GREETING.

Beloved Brethren:—We rejoice and thank our Heavenly Father daily in your behalf, that we hear of your faithfulness and diligence in the great work unto which you have been called, by the Holy Spirit, through the voice of the servants of the Most High, who have been and are now amongst you, for the purpose of instructing you in those principles, which are calculated to prepare the children of men for the renovation of the earth and the restitution of all things spoken by the prophets.

Several months have passed away, since we bid adieu to our brethren and sisters on the islands of the sea, and passed over the great deep to our homes, our kindred, the bosom of the church and the stakes of Zion. But neither time nor distance can efface from our memories the many expressions of kindness which we have heard from your lips and experienced from your hands, which have so often ministered to our necessities, while we were wandering in your

midst, like our master, having no place to lay our heads only as furnished by your liberality and benevolence. It is a subject of no small consolation to us that we have this testimony of so many of you that are the disciples of the Lord Jesus; and we give you our warmest thanks, and our blessing that you have not only ministered to us, but that you continue to minister to our brethren who are still labouring amongst you, for which an hundred fold shall be returned into your bosoms.

After parting with the saints in Liverpool, and sailing thirty days, much of the time against head winds, with rough sea, which produced much sea-sickness among the brethren and sisters who accompanied us, we arrived in the city of New York, where we were received by the brethren with open hearts, and by whom we were entertained most cordially some days, till we were rested from the fatigues of the ship; we were then assisted on our journey, and taking different routes, and visiting many of the churches in different states, we have all safely arrived in this city.

In our travels in this land we have discovered a growing interest among the people generally in the great work

of the Lord. Prejudice is giving way to intelligence; darkness to light; and multitudes are making the important discovery that error is abroad in the earth, and that the signs of the times proclaim some mighty revolution among the nations. The cry is from all quarters, send us elders to instruct us in the principles of your religion, that we may know why it is that you are had in derision by the multitude, more than other professors are. Teach us of your principles and your doctrines and if we find them true we will embrace them.

The Saints are growing in faith, and the intelligence of heaven is flowing into their understanding, for the spirit of the Lord is with them, and the Holy Ghost is instructing them in things to come. The spirit of union is increasing, and they are exerting themselves to come up to the gathering of the faithful, to build up the waste places and establish the stakes of Zion.

Since our arrival in this place there has been one special and one general conference of the church, and the twelve have been called to tarry at home for a season, and stand in their lot next to the first Presidency and assist in counselling the brethren and in the settling of emigrants, &c. The first great object before us, and the saints generally, is to help forward the completion of the Temple and the Nauvoo House; buildings which are now in progress according to the revelations, and which must be completed to secure the salvation of the church in the last days, for God requires of his saints to build him a house wherein his servants may be instructed, and endowed with power from on high, to prepare them to go forth among the nations and proclaim the fulness of the gospel for the last time, and bind up the law and seal up the testimony, leaving this generation without excuse, and the earth prepared for the judgments which will follow. In this house all the ordinances will be made manifest, and many things will be shown forth, which have been hid from generation to generation.

The set time to favour the stakes of Zion is at hand, and soon the kings and

the queens, the princes and the nobles, the rich and the honourable of the earth, will come up hither to visit the Temple of our God and to enquire concerning his strange work; and as kings are to become nursing fathers, and queens nursing mothers in the habitations of the righteous, it is right to render honour to whom honour is due; and therefore expedient that such, as well as the saints, should have a comfortable house for boarding and lodging when they come hither, and it is according to the revelations that such a house should be built.

The foundation of this house, and also of the Temple, is laid, and the walls of the basement stories nearly completed: and the finishing of the whole is depending on the exertions of the saints. Every saint on earth is equally interested in these things, and each is under equal obligations to do all in their power to complete the buildings by their faith and by their prayers; with their thousands and their mites, their gold and their silver, their copper and their zinc, their goods and their labours, until the top stone is laid with shoutings and the place is prepared to be filled with the glory of the Highest; and if there are those among you, who have more than they need for the gathering, and for assisting the destitute, who desire to gather with them they cannot make a more acceptable offering unto the Lord, than by appropriating towards the building of this temple.

He that believeth shall not make haste, but let all the saints who desire to keep the commandments of heaven and work righteousness, come to the place of gathering as soon as circumstances will permit. It is by united efforts that great things are accomplished, and while the saints are scattered to the four winds they cannot be united in action, if they are in spirit; they cannot all build at one city, or lift at one stone of the great Temple, tho' their hearts may all desire the same thing. We would not press the subject of the gathering upon you, for we know your hearts, and your means; and so far as means fail, let patience have its perfect work in your

souls, for in due time you shall be delivered if you faint not.

We are not altogether ignorant of the increase of difficulty among the labouring classes in England since our departure, through the stoppage of factories and similar occurrences, and we would counsel those who have to impart unto those, who have not, and cannot obtain, remembering that he who giveth unto the poor lendeth unto the Lord, and he shall receive in return four fold.

The idler shall not eat the bread of the labourer, neither must he starve who would, but cannot, find employment, Inasmuch as ye desire the fulness of the earth, let not the cries of the widow, the fatherless and the beggar, ascend to the heavens or salute your ears in vain; but follow the example we have set before you, and give liberally of your abundance even if it be but a penny, and it shall be returned unto you good measure, pressed down and running over, shall the Lord return into your store house.

Cultivate the spirit of patience, long forbearance, and charity among yourselves, and ever be as unwilling to believe an evil report about a brother or a sister, as though it were about yourself and as you dislike to be accused, be slow to accuse the brethren, for the measure you meet shall be measured to you again and the judge condemneth no man who is not accused. Keep all the commandments, nothing fearing, nothing doubting, for this is virtue, this is wisdom and the wise, the virtuous, and meek, shall inherit the earth and the fulness thereof. In all things follow the counsel which you shall receive from the President and council who are among you; and inasmuch as you uphold Elders Pratt and Richards and Snow, by the prayer of faith, you shall receive right council.

Remember that those whom John saw on mount Zion were such as had come up through great tribulation; and do not imagine that you can ever constitute a part of that number without sharing a part of their trials. You must necessarily pass through perils and trials and temptations, and afflictions by sea

and land, in your journeyings hither; and if you cannot settle it in your hearts to endure unto the end as good soldiers, you may as well remain where you are to be destroyed, as to suffer all the privations and hardships you will be obliged to suffer before the walls of Zion shall be built, no more to be thrown down, and after all to turn away and be destroyed.

The ancient prophet has said they shall wear out the saints of the Most High. This has already been fulfilled to some extent, for many through the abundance of their persecutions, have become exhausted and laid their bodies down to rest, to rise no more till the first resurrection; and although the people of these States are at peace with us, yet, there are those who would gladly wear out and destroy the weak in faith, through the influence of their foolish lies. When you arrive on our shores, and while sailing up our rivers, you need not be surprised if your ears are saluted, by the false and filthy language of wicked and designing men, who are ever ready to speak evil of the things they understand not, and who would gladly blast the character of the Prophet of the Most High God, and all connected with him with their foul anathemas, beyond anything which you have ever thought of. We would not dishearten you, neither would we have you ignorant of the worst that awaits the righteous.

If the saints are not prepared to rejoice and be glad, when they hear the name of the prophet, and their own, cast out as evil, as gluttonous, wine bibber, friend of publicans and sinners, Belzebub, thief, robber, and murderer, they are not prepared for the gathering. The wheat and tares must grow together till the harvest; at the harvest the wheat is gathered together into the threshing floor, so with the saints. The stakes are the threshing floor. Here they will be threshed with all sorts of difficulties, trials, afflictions, and every thing to mar their peace which they can imagine, but he that endures the threshing till all the chaff, superstition, folly and unbelief is pounded out of him, and does not suffer

himself to be blown away as chaff by the foul tongue of slander, but endures faithful to the end shall be saved.

If you are prepared for all these things, if you choose rather to suffer afflictions with the people of God than to enjoy the pleasures of sin, for a little moment, come up hither; Come direct to New Orleans, and up the Mississipi river, for the expense is so much less, and the convenience of water navigation so much greater than it is by Montreal, New York or Philadelphia, that it is wisdom for the saints to make New Orleans their general established port, and be sure to start at such times that they may arrive during the cold months, for the change from the cold climate of England, to this place in the hot season, is to great for the health of emigrants, till there is more faith in the church.

In this region of country there are thousands and millions of acres of beautiful prairie, unoccupied, which can be procured on reasonable terms, and we will hail the time with joy when these unoccupied lands shall be turned into fruitful fields, and the hands of those who are now idle for want of employ, shall be engaged in the cultivation of the soil. When the brethren arrive they will do well to call on some of the twelve, inasmuch as they desire council, for by so doing, they may escape the influence of designing men, who have crept in unawares, and would willingly subvert the truth, by counselling to their own advantage, if they have the opportunity.

The church has commenced a new city twenty miles below this, and one mile below Warsaw, called, Warren, where many city lots, and farms in the vicinity, can be had on reasonable terms, and it will be wisdom for many of the brethren to stop at that place, for the opportunity for erecting temporary buildings will be greater than at this place, also the chance for providing food, will be superior, to those who wish to labour for it.

Warsaw is at the foot of the Desmoine Rapids, and one of the best locations for mercantile purposes, there is in this western country.

So far as the brethren have the means they will do well to come prepared with a variety of mechanics tools according to their professions, such as carpenters, joiners, cabinet makers, hatters coopers, masons, printers, binders, tanners, curriers, &c., and all sorts of manufactory and foundry implements, [convenient for transportation,] so that when they arrive they may be prepared to establish themselves in business, and give employment to spinners, weavers, moulders, smelters, and journeymen of every description; for all sorts of woollens cottons hardware &c., will find a ready market in new countries, and a great field is now open to the capitalists in this vicinity, even though the capital be small, and we would urge the importance of the immediate establishment of all kinds of manufactories among us, as well for the best interests of the individuals concerned, as for the church generally.

Cities cannot be built without houses, houses cannot be built without materials or occupied without inhabitants, the inhabitants cannot exist without food and clothing; food and clothing cannot be had without planting, sewing, and manufacturing, so that Zion and her stakes, cannot be built without means, without industry, without manufacturing establishments, unless the windows of heaven were opened and cities and their appendages were rained down among us. But this we do not expect till the New Jerusalem descends, and that will be some time hence; therefore it is necessary and according to godliness and the plan of salvation in these last days, that the brethren should see in all these things and clothe and adorn themselves with the labour of their own hands, build houses and inhabit them, plant vineyards and eat the fruit thereof.

Brethren pray for us, and the first Presidency, the leader of the people, even Joseph, that his life and health may be precious in the sight of heaven, till he has finished the work which he has commenced; and for all the elders of Israel, that every man may be faithful in his calling, the whole household of faith, and all subjects of prayer.

Brethren farewell. May the blessings of heaven and earth be multiplied upon you, in spirit and in body, in basket and in store, in the field and in the shop, on the land and on the sea, in the house and by the way, and in all situations and circumstances, until you shall stand on Mount Zion, and enter the celestial city, in the name of Jesus Christ, Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL
ORSON PRATT,
WILLIAM SMITH,
LYMAN WIGHT,
WILLFORD WOODRUFF
JOHN TAYLOR,
GEO. A. SMITH,
WILLIARD RICHARDS.

Nauvoo, Hancock co., Ill. Nov. 15, 1841.

PROGRESS OF THE WORK IN AMERICA.

Northbridge, Mass, Oct. 10, 1841.

Dr. Robinson, Sir—

I have lately come from Salem and expect to return there in a few days.

I have laboured in that city and its vicinity nearly four weeks. Truth is rapidly gaining ground, and prejudice wearing away, and considering the circumstances under which I commenced there, the overwhelming tide of public opinion, the multitude of falsehoods in circulation, the entire ignorance of the real character and principles of the Latter Day Saints which there prevailed, the number of chapels, churches and priests, the superstition of the people, and considering too, that Salem is the place where witches formerly performed such wonders for which they lost their lives, I think the prospects are very flattering.

There is a branch numbering nearly thirty in this place apparently in a prosperous condition. I came here to endeavour to encourage and strengthen them, knowing that considerable time has elapsed, since any travelling elders called on them. Since my arrival a series of letters have been shown me, from Mr. — post master of — in this state, to his brother of this place, and

from his brother, and his letters, I have learned some incidents connected with the history of this man, of late, which I think cannot fail of interesting the readers of the Times and Seasons. In communicating them to you I have suppressed names, first because I have taken this liberty without his knowledge; and secondly because of the situation of his business and property; which lies in many parts of the Union, and is estimated at about two hundred and fifty thousand; which he says, shall with all possible despatch, be devoted to the upbuilding of Zion. He has been quite a popular man, author of several works devoted to the cause of Universalism. He knew nothing of this work but by report, until some time during the past summer, when two of his brothers, tradesmen of Boston, became acquainted with, and believers in it. Through their communications and the books they sent him, he learned something about it but strenuously opposed it. One of his Brothers immediately closed his business and went to Nauvoo, where he embraced the gospel and commenced writing letters to his unbelieving brother, which caused him six weeks or two months ago, to turn his mind seriously to reading the books and investigating the subject. The result was an entire revolution in his mind. He called together his neighbours, and night after night taught the work to them until some of his father's family and others began to believe, and the Devil began to rage, and his emissaries broke in all the windows, and his business called him to Charleston S. C. Up to this time he had seen no elders, and had no opportunity of obeying the gospel himself. He started for Charleston Sept. 17th. His letter of the 20th, written from New York says, 'I arrived in New York on Friday, and spent some time in hunting up Latter-day Saints. I went to Brother Adam's, where I was received with great kindness. On Sunday I was baptised, and after being taken into the church by the laying on of hands, Oh the blessings that rested upon me!—The next morning I had the gift of tongues.'

I was ordained an elder, and am now

going to spend my days in preaching the gospel." Suffice it to say that he purchased many of the various kinds of our books, that he found in New York and Philadelphia and left Philadelphia on the 23d on board a steamer. His letter of the 29th written at Charleston, says in describing his journey. "Meantime the subject of religion was introduced by some one on board: I was as ready as any one to talk about it. When we commenced I was not a little surprised to find on board three Methodist Ministers who had been north to some public meeting, and an Orthodox and his delegate who had been to Philadelphia to attend an ordination. They soon found out that I was a Latter-day Saint and attacked me. It reminded me of a piece I saw in the paper last week, 'they were barking up the wrong sapling.' We continued our conversation some hours. One of the ministers feared the truth so much that he went up on the quarter deck and sat in the wind; but his mind so troubled him that he came down and sat on the cabin stairs. A guilty conscience still harrassed him, until he came down exclaiming 'no peace for the wicked,' and asked me to pray with him. This I was ready to do, and when we arose he said he was ready to renounce Orthodoxy and be baptised. I then took the Methodist ministers and explained their discipline to them. They began to think the God without body or parts, was not like Christ who was the image of his father. They finally said they were ready to be baptised. The captain also said he believed it with all his heart. When we reached Charleston we stopped at Captain Hall's, and next day the Methodist ministers, the Orthodox and his delegate, and captain Hall and his family consisting of a wife, an aged father, one son and two daughters were all baptised. After the baptism I had the gift of prophecy and ordained the ministers to the office of elders, and gave them some books and they left the work of men, took up the work of God and went on their way rejoicing. They belong in different parts of Carolina. Captain Hall says he will pilot his boat till spring

and then he will pilot his family to the west."

When God works who can hinder, I am dear sir your fellow labourer in the gospel.
ERASTUS SNOW.

ADVICE TO EMIGRANTS.

Nauvoo, Nov. 9, 1841.

Dear Brother in the new and everlasting covenant,

I consider it one of the most important things to describe a country that is set apart for emigration, for upon the description depends the satisfaction of those who set off with an intention to live in such or such a place. Now there are some who would scrape up all the trash that could be obtained, and consider that this would be a reasonable caution for his friends who desire to live in that region of country of which he is an inhabitant. But others, on the contrary, would extol the place above measure, and give it such praise as it does not really deserve, and eulogy so far that his acquaintance would stretch every nerve and sacrifice every benefit for to be a partaker of those privileges of which this man doth speak; but alas, on his arrival he finds it nothing like it was described to him. From these things, and the consequences depending upon them, I must say that it is nothing better than treason to his friend and an act of wickedness to the world either to rise too high or sink too low in matters of so great importance. My opinion is that a medium is the track we ought to pursue, for in all things with which we have to do there are two extremes, and in them there is considerable danger. Now I am ready to suppose that the letters that have gone from this place appear as a mighty clamour among you, some saying one thing and some another.

After these remarks, I feel disposed to begin where I left off in my last, which you will find on page 252, vol. 1st. of the Millennial Star. Almost the last sentence of that letter is, "But after all, this is a new country." Let us inquire for a moment what may be understood by a new country. The

common meaning of the term is a land newly and thinly inhabited. This explanation serves well for this part of the world, for about four years ago there were not more than six houses in this place; but in the dispensation of providence it has pleased God that the people called Mormons (after being persecuted, robbed, afflicted, tormented, and some of them put to death by a neighbouring state) should appear upon this land, and in the state of Illinois they hitherto have found rest for the sole of their feet, and enjoy the benefit of such a seasonable asylum. And if these privileges continue we shall in a short time be a famous city; and if houses continue to be built as fast as they have been for the last summer, the city land will soon be wholly occupied; and if persons from all parts continue to come in in torrents as they have for the last eight months, it is very probable that some will be using the language that the prophet said would be, viz., "Give room, for the place is too small for us to dwell in." But let it ever be remembered that this is a new country, so that those who come to this place should not be surprised nor murmur if some of them should have to make brick; if some should have to quarry stone, and prepare and put them in their place. In building up a place some must fell trees, and some must prepare them for the building; in short every man must purpose in his mind whatever his hands find to do, to do it with all his might. I may say that the generality of tradesmen do not need to expect to find work at their calling at present, but no one need to idle, for there is work, and pay for that work. The prospect of temporal things is far better than it was twelve months ago, and although some were full of doubts respecting the approaching winter, yet the Lord was better than all our fears, and all have been provided for day by day, and hitherto by his help we have been brought.

It may be that some who will see this letter are preparing for to come to this place, and are inquiring what will be needful for their journey. Some say

this and some that; and I as one that has gone the road would advise you above all to get a *good supply of patience* whatever it may cost: it will not only be good at the time of sea-sickness, but during your journey, and supposing you should have some left when you come to this place, mind to keep it, for patience is perfectly worked here. But you must be in possession of *great courage*, for you will have to encounter many formidable enemies, and your future happiness depends upon your victory. You must have on the *whole armour of God*, that you may be able to stand in the evil day, and overcome at the time of conflict. You will meet with some who are as wise as serpents, *but not as harmless as doves*. And you will meet with some who will appear in such lion-like rage as if they were going to destroy you in a moment. You will meet with some whose *tongues are smoother than oil*, but the *poison of asps* is under their tongues, and they lie in wait to deceive the simple ones, but turn not aside after them, for their ways go down to the pit, and their works take hold of hell. You will meet with some who will tell you, "We have been up at Nauvoo, and it is a place of starvation, turn in here, and ye shall live." But when persons would pour such language into your ears, it would be good to imitate the conduct of Bunyan's pilgrim on a similar occasion: put your fingers into your ears, and cry, Nauvoo! Nauvoo! for that is the place of peace and safety, for the Lord hath spoken it. And seeing that you are called, be determined to make your calling sure, and leave these apostates to receive their portion with the angels that kept not their first estate.

Notwithstanding the gainsayers and every difficulty, be determined to urge on your way until you arrive at the place appointed by the Lord to be a place of gathering for the people of God; and though the kingdom of heaven is like unto a net that is cast into the sea, and gathered both good and bad, be not dismayed at this, for you will find some that are wicked, and will not

obey the commandments of God; but you will find others who adorn the doctrine of God their Saviour in all things; then it will be good for all who come to this place to be determined to love God, and walk as becometh the gospel of God, and never do so and so, because such and such a man may do it. And if you should see men do those things that are not lawful for them to do, do not fly up and deny the faith; never be so foolish as to go to hell because such a man is willing to go, but leave him to stand or fall to his own master.

In this place there is a temple in course of erection in honour of the only wise God; it is in a good state of progress, and it is expected that it will be finished in the given time, and then the ordinance of the sanctuary will go on according to the appointment of the Lord.

And when these things shall be performed according to the order of heaven, then spectators may look from yonder hill, and use the language of Balaam, and say, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord has planted."

I remain yours in the
New and everlasting covenant,
FRANCIS MOON.

THE GLASGOW CONFERENCE.

Glasgow, January 14. 1842.

Respected Brother,

I am happy in stating to you that the work of God is still progressing slowly in this region, although opposed on every hand by the busy emissaries of Satan in the form of hireling priests and holy hypocrites, whose only aim seems to be to prevent the people from enquiring after the truth by spreading lies, misrepresentations, and slanderous reports of every description, thus fulfilling the words of the Saviour, "If they have persecuted me they will persecute you! and why this? because ye are not of the world, but I have closed you out of the

world, *therefore* the world hateth you." And the people generally are much more ready to believe a lie than the truth; so much so, that the promises of Him whose word cannot fail are become as sounding brass and a tinkling cymbal, being altogether superceded by the vain and foolish traditions of men.

Notwithstanding all this, the Saints are rejoicing in the enjoyment of the gifts of God, and some few are still seeking the way to Zion. We held a conference in Glasgow on the 1st of January. The Saints were present to the number of between 200 and 300 from the different branches composing this conference.—After opening the meeting by singing and prayer, Elder M'Auley delivered a suitable address, exhorting and encouraging the Saints to faithfulness, perseverance, and diligence. He also spoke to them regarding the House of the Lord now in progress; pointed to the exertions now making by the Saints in America, and earnestly impressed upon them the necessity of their mite also being cast into the treasury. He then proposed that all the branches of this conference should unite in sending an offering unto the Lord, by the hand of their delegate to the general conference on the 6th of April. This was unanimously agreed to.

The President then called upon the officers to represent the various branches, and the following is the sum total for the Glasgow conference, including office bearers, 512.

Several ordinations took place, and two new branches were organized.

Several other matters were brought before the conference, but there was one which appeared to be of more than ordinary interest to the Saints, if one might judge by the universal feeling of regret and anxiety which seemed to pervade the meeting. This was a resolution brought forward by Elder C. S. Hamilton, regarding the intimation in the 8th No. of the *Star*, by the editor, of his intention to discontinue that useful and interesting publication, on account of the apathy and indifference of the Saints and people of England towards

After strongly urging upon the Saints the culpability and criminality of their lukewarmness in supporting the press, and the loss they would sustain if Brother Pratt's expectations were realized he read the following resolution:—

"That this conference has heard with deep regret of the resolution of Brother Pratt, to discontinue the *Star*, and feeling that we have been more or less negligent in supporting it; we now resolve to unite heart and hand, and to make every exertion in our power to support the *Star*, together with other publications; and if other duties call Brother Pratt from his present situation, we would suggest and solicit that some other qualified person be chosen and appointed to conduct the *Star* in his place. We would also recommend our brethren of other conferences in Britain and Ireland to come forward and state their feelings upon this subject. We would also suggest to the presiding elders of the various branches of the conference, that they impress upon the Saints the criminality of casting so much instruction from them. In passing this resolution, we would not be understood as desiring to dictate to Brother Pratt, but only wish to convey our feelings respecting this important subject."

This resolution was unanimously agreed to.

The meeting shortly after dismissed by prayer from the President, Elder M'Auley.

Now, beloved brethren, throughout Scotland, England, Ireland, Wales, and the Isle of Man, we would call upon you to come forward and manifest your feelings upon the subject of the future publication of the *Star* and other works. We would have you to pass similar resolutions to that which was adopted by your brethren in Glasgow. We would have you to remember, however, that faith without works is dead, and that passing resolutions *alone* will not do; you must perfect your faith by your works—that is every one who can must purchase the books, and not only purchase, but peruse them carefully. We hope that these few hints may be a

means of stirring up a greater spirit of exertion among the Saints.

If you think it wisdom to insert these remarks in the *Star*, by so doing you will much oblige you Brother in Christ,

ELDER C. HAMILTON.

EMIGRATION.

In the midst of the general distress which prevails in this country on account of want of employment, the high price of provisions, the oppression, priestcraft, and iniquity of the land, it is pleasing to the household of faith to contemplate a country reserved by the Almighty as a sure asylum for the poor and oppressed—a country every way adapted to their wants and conditions—and still more pleasing to think that thousands of the Saints have already made their escape from this country and all its abuses and distress, and that they have found a home, where by persevering industry they may enjoy all the blessings of liberty, peace, and plenty.

It is not yet two years since the Saints in England, in obedience to the command of their Heavenly Father, commenced a general plan of emigration to the land of Zion.

They were few in number—generally poor, and had every opposition to encounter, both from a want of means and from the enemies of truth, who circulated every falsehood calculated to hinder or discourage them. Newspapers and tracts were put in circulation, sermons and public speeches were delivered in abundance, to warn the people that Nauvoo was a barren waste on the sea shore,—that it was a wild and uninhabited swamp,—that it was full of savages, wild beasts and serpents,—that all the English Saints who should go there would be immediately sold for slaves by the leaders of the church,—that there was nothing to eat—no water, and no way possible to obtain a living—that all who went there would have their money taken from them, and themselves imprisoned, &c.

But notwithstanding all these things thousands have emigrated from this

country, and now find themselves comfortably situated, and in the enjoyment of the comforts of life, and in the midst of society where God is worshipped in the spirit of truth and union, and where nearly all are agreed in religious principles. They all find plenty of employment and good wages, while the expense of living is about one-eighth of what it costs in this country. For instance—beef and pork costs about one penny per lb.; flour from 2s. to 3s. for forty pounds; and Indian meal about one shilling for 60 lbs.; butter from 4d. to 6d. per lb., while milch cows are to be had in plenty for about £3 per head, and other things in proportion. Millions on millions of acres of land lie before them unoccupied, with a soil as rich as Eden, and a surface as smooth, clear, and ready for the plough as the park scenery of England.

Instead of a lonely swamp or dense forest filled with savages, wild beasts, and serpents, large cities and villages are springing up in their midst, with schools, colleges, and temples. The mingled noise of mechanism, the bustle of trade, the song of devotion, are heard in the distance, while thousands of flocks and herds are seen grazing peacefully on the plains, and the fields and gardens smile with plenty, and the wild red men of the forest are only seen as they come on a friendly visit to the Saints, and to learn the way of the Lord.

Several large ships have been chartered by the Saints during the present fall and winter, and have been filled with emigrants, who have gone forth with songs of joy; and some of them are already safely in the promised land, while others are, doubtless, still tossing upon the ocean.

The expence of passage and provisions to New Orleans, has, at no time this season, exceeded £4, and it is generally as low as three pounds fifteen shillings. This is remarkable, when we reflect that each passenger has provisions and water provided in plenty for ten weeks. But it is obtained at this low price by a union of effort among the

Saints, and by the faithful and persevering exertions of their agents. For instance, they purchase provisions by the quantity, and duty free, and the moment they bid farewell to their native shores, they hoist the *Flag of Liberty*—the ensign of Zion—the stars and stripes of the American Union; and under its protection they completely and practically NULIFY THE BREAD TAX. They eat free bread, free tea, free sugar, free every thing, and thus accomplish a journey of five thousand miles on the same money that it would cost to feed them for the same length of time in England.

Who that has a heart to feel, or a soul to rejoice, will not be glad at so glorious a plan of deliverance? Who will not hail the messengers of the Latter-Day Saints as the friends of humanity—the benefactors of mankind?

Thousands have gone, and millions more must go,

The Gentiles as a stream to Zion flow.

Yes, friends, this glorious work has but just commenced; and we now call upon the Saints to come forward with united effort, with persevering exertion, and with union of action, and help yourselves and one another to emigrate to the Land of Promise.

In this way we shall not only bring about the deliverance of tens of thousands who must otherwise suffer in this country, but we shall add to the strength of Zion, and help to rear her cities and temples—"to make her wilderness like Eden, and her desert like the garden of the Lord."—while the young men and the middle aged will serve to increase her legions—to strengthen her bulwarks—that the enemies of law and order, who have sought her destruction, may stand afar off and tremble, and her banners become terrible to the wicked.

Ye children of Zion, once more we say, in the name of Israel's God, arise, break off your shackles, loose yourselves from the bands of your neck, and go forth to inherit the earth, and to build up the waste places of many generations.

All who would go before September next, should go in the early part of March, as it is as late as is advisable to venture by way of New Orleans, on account of the extreme heat of summer; and to go by New York or Quebec will be double the expense. Experience has taught us that an emigrant can go from Liverpool to New Orleans, and from thence 1,500 miles up the river to Nauvoo for something like £5 per head, including all provision and expenses; while by way of New York or Quebec it will cost from ten to thirteen pounds; and besides, there is another consideration, and that is, goods will cost but a trifle for freight up the Mississippi on a steamer, while the expense would be immense the other way.

Therefore, the Saints will please take notice, that after the 10th of March next emigration had better entirely cease till about the 20th of September following. If thousands should wish to go between this time and the 10th of March, they have only to furnish us with their names and about £4 per head, (children, under 14 years, half-price) and we will provide them passage and provisions for the voyage, and return the overplus, if any, at Liverpool.

We would again urge upon emigrants the important fact, that if they make known to us their intentions and send their money and names some weeks beforehand it will be a great convenience, and save confusion, trouble, and expense. All applications should be addressed to Messrs. Pratt and Fielding, 36, Chapel street, Liverpool, or to the Star office, 47, Oxford street, Manchester.

We do not wish to confine the benefit of our emigration plan to the Saints, but are willing to grant all industrious, honest, and well-disposed persons who may apply to us the same information and assistance as emigrants to the western states, there being abundant room for more than a hundred millions of inhabitants.

EDITOR.

NOTICE.

Our Agents and Patrons are hereby notified, that all Arrears with the Publishing Office must absolutely be settled as early as March next; and all unsold works returned, as we are about to close the Business, in regard to our own personal superintendence, and to commit the management of the publishing department into the hands of Elder Ward, of Burnley, whom we have employed to continue the Star, if it, is desirable, and to attend to the sale of all our publications for the coming season.

OUR OFFICE WILL ALSO BE REMOVED IN MARCH TO 36, CHAPEL STREET, LIVERPOOL.

Our business must absolutely be confined to the Cash principle, and no works be sent out except for cash orders. For these reasons our agents need not send any more orders for any of the publications, without sending the money.

The Millennial Star.

MANCHESTER, FEB. 10TH, 1842.

EMIGRATION MOVEMENTS.

The work of emigration is moving with increased rapidity. The *Tremont* sailed on the 12th of January with 143 passengers, mostly of our society. The *Hope* sailed on the 5th inst., with 270 passengers, mostly members, The *John Cummins* is chartered for us, and is to sail on the 20th of February. Immediate application should be made by those who wish a passage. Passage costs from £3. 15s. to £4., including provisions. Passengers find their own bedding and cooking utensils; and all their luggage goes free. On arriving in New Orleans, a passage can be obtained up the Mississippi River, fifteen hundred miles by steamer, for fifteen shillings, and freight free, as we have learned by letter from Elder Joseph Fielding, who sailed with two hundred passengers in the *Tyrean*, last Sept. From Nauvoo, letters have been received from several of the saints, who emigrated from Manchester in Sept. last. All agree in giving a very favourable account of both the temporal and spiritual affairs of the society there.

Elder John McIlwrick speaks very highly of President Joseph Smith and the leaders in general, as men of God, and men of feeling, hospitality, and charity.

The following is an extract of a letter from Mr. Thomas Brotherton, who is well known here in Manchester as a man of intelligence, sound judgment, and integrity, being an old resident of this place.

"Warsaw, Illinois, Dec. 7th, 1841.

"Dear Edward,

"I feel truly thankful that I can now sit down and write in good health, after all our toils, and that we are in excellent health and spirits, and our prospects good. We are 20 miles from Nauvoo. We arrived here on the 25th of Nov. amidst falling snow. The company was met here by the Elders from Nauvoo to inform the party that Nauvoo was thronging with people, and that this is a prosperous, healthful place, and is intended for one stake of the church. I instantly took a house on a rising ground, within 20 yards of the Mississippi; but great numbers of the people are gone to Nauvoo. John and Mary went off there yesterday. I have not been there yet, but intend to go and visit soon, whether I stop there or not, and I am not much troubled about it.

"Provisions are very cheap here;—good beef, 1½d.; pork, 1½d.; new butter 6d. per lb.; Flour 19s. per barrel; Indian Corn, 1s. per bushel. As it is winter fowls are dear, about 6d. each; rabbits, 3d. each, for them that will not go to shoot them. I have now a ham in salt 10lbs. for 1s.; Last Saturday I bought 9½lbs. good standing rib beef, for 1s. 3d.; rent and labour are high.

"I think of visiting Nauvoo next week to see the place and friends. Give our love to all friends, and tell them that after all we have suffered in losses, sea sickness, and toils, by land and sea, if I had it to do again, I should be more willing to do it than when I left Manchester."

The foregoing information will contrast strangely with the foolish, ignorant falsehoods, which have lately appeared in the *Manchester Courier*, under the head "Mormonism," in which our society is charged with "cheating," "tricking," "swindling," &c., by obtaining immense sums of money from emigrants, and then shipping them to perish in the pestilential swamps of New Orleans; and all this for the sake of selling them uninhabitable land, &c.

Now we say, in contradiction to these wicked charges, that four pounds is the highest price that we have charged the members of our society for passage 5000 miles on the very best ships that sail from the port of Liverpool, including both passage and provisions, and those of the best quality, and in quantity sufficient for ten weeks: for the truth of which we appeal to the government emigration agent at Liverpool, who has examined all our ships' stores, and has certified to the government of their abundant sufficiency. Now, if the Editor of the *Courier*, or his "intelligent correspondent," is capable of reckoning, they can be convinced by a little practice in arithmetic, that board and lodgings in England for eight or ten weeks would cost as much as the passage to New Orleans, including provisions! Indeed, most of our emigrants have only paid from £3 13s. to £3 15s. for passage and provisions.

Where, then, are the immense sums of money? and where the "swindle" of which the *Courier* speaks? Again, we are charged with sending them to "perish in the pestilential swamps of New Orleans." But we would inform these ignorant editors and their "intelligent correspondents," that the Saints have not a settlement nearer New Orleans than 1,500 miles, and that there is not a swamp, or indeed scarce an acre of low, wet, unhealthy, or useless land to be found within 100 miles of our settlement; nor indeed is there a farm in all that region that is so barren as to need manure. The soil is very rich and productive, and the surface as

smooth and ready for cultivation as the park scenery of England.

Again, as to selling land to emigrants, the society there have barely sufficient for their own use, (and some vacant town lots,) and each emigrant who goes there to obtain land for cultivation must needs purchase of individuals unconnected with the society; therefore, the society or its leaders could derive no advantage whatever from the sale of such lands.— And as to influencing emigrants to come there to cultivate their lands for them, they are able to cultivate their own lands; and they wish emigrants to purchase land for themselves, and to cultivate their own, and to proceed in a free and independent manner of life in their temporal management, only acting in unison with each other, and in accordance with the principles of the revealed will of God, and with a public spirit, and union of effort which will be calculated to build up society upon the most refined principles of virtue, religion, and intelligence. In short, we aim to establish a society, where each may enjoy peace, liberty, and plenty, under their own vine and fig tree, where their worship may be according to the truth with one accord, without division, and persecution, and where all may have it in their power to obtain a correct education.— Such are our real motives, notwithstanding all our enemies may say to the contrary.

The *Courier*, after publishing the most false and wicked insinuations in regard to our principles and movements, at length entertains his dupes with the old forgery of a letter, signed "Matilda Davidson," containing the "Spaulding Fable," which has been exploded for many years, and which every intelligent man knows, or ought to know, is entirely false, being first originated by a set of blackguards of the lowest character, and put in circulation by those who knew it to be false. He then closes his "Mormonism," by congratulating the public on his having effectually exposed and put down the system—hopes it will have the desired effect—but for fear it should not, he intimates to the

government, or at least to the police, to put it down.

Now we say to the Editor of the *Courier*, that it will take something more than such glaring falsehoods and fables to put it down; and as to the government or police, it is not constitutionally in their power to interfere with the rights of conscience; and should they undertake to do so, they will only overthrow their own systems, and truth will triumph in defiance of all the powers of earth and hell.

ON THE CORRECTION OF ERRORS IN THE PRIESTHOOD.

We feel it necessary at this time to give a few hints on the subject of the correction of errors in the priesthood, as we find in different districts that much evil has arisen from a want of knowledge of this subject. Let it not be supposed for a moment that an officer in the church of Christ, one who has received the power and authority of the holy priesthood, is incapable of getting into error, or that he, in the exercise of his office, becomes infallible. Neither let it be supposed that an officer of whatever order, committing error, either in his public walk or his ministerial duties, is to do so with impunity. What is it then? We will endeavour to state the subject clearly to our readers.

On the 65th and 66th pages of the Book of Mormon we read thus,— "Adam fell, that men might be; and men are, that they might have joy. And the Messiah cometh in the fulness of time, to redeem the children of men from the fall. And because that they are redeemed from the fall, they have become free for ever, knowing good from evil." Let it then be clearly understood that the human mind, by coming into contact with the religion of the Lord Jesus Christ, by becoming subject to the laws of the kingdom of God, does not thereby give up that freedom which God has given to it, and become trammelled and bound by the worst of all slaveries, the subjugation of the soul. God forbid! But on the contrary, that freedom of thought, that free agency of

man, of which we are all in possession, can be fully exercised, and is perfectly compatible with the acknowledgment of the authorities of the church of God, and with a perfect obedience to all the requisitions of his ministers when enforced in accordance with his will.

And while it is perfectly correct that no member, for instance, has a right to rebuke an elder, or to teach, or sit in judgment upon him, yet if such elder or other officer be guilty of preaching false doctrine, or even of preaching truth with a wrong spirit, and imprudently, so as to do mischief, and cause individuals to stumble,—if that officer will not listen to the entreaties of his brother or brethren, they have a perfect right to bring the subject before the council, or before those authorities of the church that have power to examine and to try the case, and also to sit in judgment upon the individual accused. Of course if a false accusation be made, those who make it must bear the consequences and the chastisement due to falsehood under all circumstances; but let it be clearly understood that the most obscure member of the Church has a perfectly legal right to appeal against erroneous teaching or conduct on the part of any officer of whatever rank in the priesthood, in order that the authorities that have the power may sit in judgment upon him, and that the evil may be put away.

At the same time that we make these remarks, we would caution the saints generally against the cultivation of a critical spirit upon the teachings and preachings of the priesthood, and would exhort them to uphold them by prayer unto the Lord God that they may be endowed with the spirit of wisdom and knowledge in the things of the kingdom of God; and let this be borne in mind at all times, and let them not be forgetful that though an individual have much talent or ability, it is as necessary for us to lift up our hearts on his behalf as well as for the weakest brother in the priesthood.

And let those who are called into the

ministry of the Church of Christ magnify their office, and be not forgetful of the mission they have to fulfil, which is, not to revel with delight in the absurdities and abominations of the religions of men, but to proclaim the gospel in its fulness and in its original and beautiful simplicity, with the addition that the hour of God's judgments is at hand. There are also many great subjects connected with the work of God in the last days, which should occupy the minds of his servants, and of which they should bear testimony *only* as they arrive at the knowledge of them.

Every one will be aware that we are surrounded by multitudes, who both from bigotry and education, and their customary associations in life, are much prejudiced against the truth. How foolish, then, must it be when such come to hear the gospel to find the absurdities of their own systems principally dwelt upon, and instead of meeting with the attractions of the cross, they meet with abundant amplifications on the errors of their own creeds. May the Lord grant both unto the priesthood and the people of God the spirit of supplication, that they may be endowed with understanding in all things connected with his kingdom for Christ's sake Amen.

THOMAS WARD.

LETTER FROM A. GARDNER,
LATE A "MORMONITE" ELDER.

We publish the following copy of a letter which we have now in our possession, in the hand-writing of A. Gardner, late "Mormonite" Elder, of Rochdale, in order that the public may be enabled to contrast it with the slanders and the false statements lately published by him in a tract entitled "Mormonism Unmasked":—

Rochdale, 28th October, 1841.

Dear Friend,

I received your letter in which you request me to state some of the particulars of my own experience since I was brought into the Church of Jesus Christ of Latter-Day Saints, which

to me cannot be an irksome duty, and especially if it will in anywise prove profitable to you.

I know full well that none of the bearded people about you would receive my testimony nor believe that any change had passed upon me for the better, except I would prove that some chemical extract had been made from the vital current that flows in my veins. However their opinions are nothing to you or me, whose object is truth, and not to please men.

I was born of water in July, being baptized by one who had received authority from Jesus Christ, confirmed by the laying on of the hands of the presbytery the Sunday following.

I was ordained to the lower priesthood a week or two after, and then came to preach in these places, where I am still labouring with a degree of success. It pleased the Holy Ghost and the Church that I should receive the higher priesthood a few weeks ago. After I was baptized for some time I had no particular experience, save that I knew I was free from sin by the washing of water in obedience to the word. Nor did any thing particular occur when I was confirmed by the laying on of hands, save that I felt satisfied this was the true church of Jesus Christ; but when I was ordained a priest I dreamt that Jesus himself laid his hands upon me and commissioned me to preach in these places, which afforded me great assurance. Some time after I received a patriarchal blessing under the hands of J. Albiston, of Stalybridge, in which he pronounced by the spirit that I should have great knowledge and wisdom, the gift of discernment and mighty faith, &c. I received the gift of discernment or vision in a day or two after, which gift I still retain, but have it now somewhat more perfectly, though many have it in a greater degree than I have. Perhaps nearly half of the people in these churches have the gift of vision, and some of them by night and by day, wherein the most marvellous things are

made known unto them; thus are the words of the Lord fulfilled, "Your young men shall see visions, &c." About the same time I received a gift of tongues, which is a gift of the greatest importance in the church of Jesus Christ. I know of only five or six who have received gifts of interpretation in these churches, but there are several at Manchester. Prophecy is common in all our meetings, and the gift of healing by the laying on of hands, as it is said, "the prayers of faith shall heal the sick." There is a remarkable case at Littleborough, (a place where I often go to preach) of a woman who had one of her hands scalded some years ago, and which had been ever since totally useless to her; but being anointed with oil by one of the elders, it began to recover instantly, and is now well. A man came from Bury to be satisfied of the above circumstances last Monday night, while I was there. I was down to the water with a man yesterday night after our meeting, who, regardless of the cold or any other consideration, determined to be baptized for the remission of sins.

And truly this is the beginning of all true experience in the Church of Jesus Christ, and without obedience to this ordinance we cannot receive the gifts of the spirit. I know not how you feel on this subject, but this I can testify, that obedience to these ordinances of the Gospel has proved a blessing to me, and I this day feel delivered from the doctrines of men, and the false spirits which make false prophets, by which many were to be deceived in these times; and I pray God my Eternal Father to keep me, and also to bring you into the fold. Even so, Amen.

Direct, care of J. Hoyle, Copy Nook, Oldham-lane end.

I will be glad to answer you any questions on this subject I can; and I care not how public you may make any letters of mine, though we must avoid casting our pearls before swine.

Yours very truly,

A. GARDNER.